...nal Stage Of City Evacuation Under Way

THE NEW CANADIAN

...dependent Organ for Japanese Canadians—5c a Copy; 40c a month

..., No. 85 VANCOUVER, B. C. Wed., Sept. 30, 1942

...nt Page

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All Persons Are Required to Report Addresses in General R.C.M.P. Check

VANCOUVER, B. C.—Royal Canadian Mounted Police will make a general check-up on all persons of Japanese race now scattered in many different parts of Canada, it was announced today.

Everyone of Japanese origin without exception is required to report by mail their present addresses to the Commissioner of the R.C.M.P. Canada. Failure to do so will render them subject to penalties. The report should give the full name of the individual, addresses and registration number. Heads of families may submit full details for all members of the family.

It is understood that the check-up is required because numbers of people left the protected area before evacuation machinery was set up, and failed to report their new addresses as required by the regulations.

The official notice from the R.C.M.P. said: "All persons of Japanese origin anywhere in Canada, regardless of citizenship status, are requested to notify the Commissioner, Royal Canadian Mounted Police, of their present addresses.

"Failure to do so will render them subject to charges laid under P.C. 9760, order-in-council 117."

EVACUATION FRONTS

Not Without a Laugh a Cheer or Sigh

Motorcycle Please

Japanese national evacuated to an isolated sugar beet farm on the prairies, and required by law to report monthly to the Royal Canadian Mounted Police, has written the Security Commission asking that he be supplied with a motorcycle or some other means of transportation in order to comply with the law. It is not known what action the Commission will take.

Schools Take Nisei

McMaster University in Hamilton, Ont., will admit a "limited number" of Nisei students, it was reported today. Two students Fumio Saimoto, from Minto, B.C. and Dick Shiozaki, already in Ontario, are enrolling at the University. Two students from self-supporting projects in B. C., Hajime Kagetsu and Thomas Tamaki have enrolled at Queen's University at Kingston, Ont., it is understood.

Blessed Event

TROUT LAKE, B. C.—The small number of evacuees who have settled in this district south-east of Revelstoke are making great strides in assimilating into the community. They mingle with the former residents and relations are always cordial.

Employment opportunities of various kinds have been opened up. Since the middle of August, five men have been working on jobs in connection with the mines around here, and they are paid the prevailing wage.

So far one Japanese woman is employed in domestic service and others are employed from time to time. In all cases they are paid the going rates of wages, and everyone seems to be assured of some security.

Mrs. Kohei Baba gave birth to a baby girl on September 14, and both mother and child are doing very well. This was our first blessed event, and everyone, Japanese and Occidental, were glad to offer their congratulations on the occasion.

Snow on Mountains

By S. Fujimoto

RED PASS, B. C.—Camp personnel at Grant Brook, including 27 men in all, has been transferred to the camp at Red Pass since August 17.

The number of men here at the headquarters of the camp system now totals over seventy, including some 20 who had been working here from the beginning and 20 who arrived from Lucerne.

The lofty mountains in these parts have been capped with snow since the end of August, and nowadays the mantle of white is falling gradually lower each day. When we observe how it approaches us more and more, we are reminded of the nearness of winter and feel a little melancholy.

THE FOLK FESTIVAL IS CARRYING ON

V. T. Kaye of Ottawa, member of the Committee on Co-operation in Canadian Citizenship, will attend the 10th annual Folk Festival, to be held in the Georgian Room of the Hudson's Bay Store here, from October 12 to October 17.

Mr. Kaye is being sent to Vancouver for the festival by arrangement of Honorable J. T. Thorson, director of the Department of National War Services, under which both the Committee in Canadian Citizenship and the Folk Festival operate.

In a message to the Festival War Services Minister Thorson declared that in Canada "we are developing a Canadian people out of the folk who have come here from many lands. We are creating a free, dynamic culture by embodying the best traditions of the people who have come here.

"We are now engaged in the terrific task of defending our country and destroying the enemies of free people everywhere. The Folk Festival this year becomes then the symbol of a people's war waged to preserve that which the people have won and maintained through the centuries. It is a sign of our determination that beauty, tolerance and faith shall not perish from the earth."

Movements To Tashme Now Set Kootenays Resume Shortly

VANCOUVER, B. C. Sept. 30.—With completion of the Hastings Park evacuation last Monday, removal machinery for Vancouver City itself has already swung into action, and movements for the next ten days, beginning this Friday, are now on schedule.

A group of 95, bound for Tashme will lead off this beginning of the end on Friday morning, to be followed on Saturday by the departure of 160 more for the same project. Tashme groups will leave from the Canadian National station on Friday at 8:40 a.m. and Saturday at 9:00 a.m.

It is understood that removal dates for evacuees going to Tashme have been arranged for the first ten days in October, and more will be set very shortly. Extensive accommodation is already available at this project.

Movements from the city to Slocan and New Denver were tentatively set for this week also, but have been temporarily delayed. Once under way, however, they will be pushed as rapidly as accommodation suitable for the colder weather now setting in is prepared for them. One of the chief difficulties arises from the heating problem.

TAKE WARM CLOTHING

Evacuees are advised to be sure to take warm clothing, mattresses and ample bedding. Small stoves will also be shipped by the Commission as freight to the interior projects.

Signifying the curtains coming down at last on "nihon-machi" are the last efforts of the few merchants along Powell Street to sell out their goods in clearance and auction sales.

The hustle and bustle in the city is now centered in the Powell Street office, where after lengthy inactivity arrangements for notifying families of their removal dates, checking for medical examinations, and filing of reports with the custodian's branch are going rapidly ahead.

Last Monday, in the morning and evening, the final groups from the clearing station, except for the hospital section, left for Tashme and Slocan from the Park siding.

BAGGAGE CREW TO HELP IN CITY

The Hastings Park baggage crew, which did such yeoman work under Mr. Saunders, in clearing out the mountain of baggage from the park, will carry on in the evacuation of the city.

The baggage office will be set up at 314 Powell Street, and arrangements can be made by evacuees to have the baggage allowed them by the Security Commission picked up by the crew for delivery to the train baggage cars.

All goods should be prominently marked with the owner's name, Japanese registration number, and destination. This information should be imprinted on the box or goods itself, rather than on attached shipping tags, since these are very easily lost.

Some assistance in cases where there are no male members of a family available to help can be given in crating goods, if arrangements are made three days in advance with Harry Kameda, assistant to Mr. Saunders, at the Powell Street office.

Stoves and sewing machines, it should be noted, will be shipped to the interior after their owners have gone forward, and not on the same train.

COMMITTEE MEN LEAVE

Four members of the Wartime Security Committee (Nippon Club) who have been assisting in work at Hastings Park and at the 314 Powell office left for Tashme Monday. They are Tadaharu Uwate, Toshiaki Sumi, Tsuruichi Takahashi and Shojiro Okawara.

Active Mass Evacuation Committee member, Haruo "Herby" Tanaka left for Slocan last week.

Fire Brigade Organized

Want Young Folks to Go Home Early

By I. Sugiman

SANDON, B. C.—At a regular meeting held here September 13, the Sandon Japanese Committee went on record as being opposed to young people staying out late at night after 10 p.m., except for special reasons.

Discussing questions of public morals, the members of the Committee agreed further that the attention of each family should be called to this motion, and that the co-operation of the police and the Great War veterans be sought in carrying it out.

Among the departmental reports heard at the meeting were the results of discussions held with the Security Commission in regard to housing, food and clothing from Shuzo Tsuruda, social welfare chairman.

The report on the progress made by the education committee on the question of children's education was also given by Kohei Ushi.

Masao Hayashi, sports convenor, presented a report on the financial standing of the athletic department.

Sandon is equipped with several fire-engines and over thirty hoses in preparation for any fire. These will be operated by a brigade headed by several Great War veterans, including Messrs. Hatta, Sato, Nakagawa, Yano, Iwasaki, Nonaka and Yoshizawa.

Maintaining peace in the community and keeping watch over the town at night are also the responsibilities of these citizens.

The community met its first tragic event in the death of Yasuo, third son of Mr. and Mrs. Shokichi Ohashi, formerly of Port Essington, and a nephew of Mr. Matsujiro Ohashi, who heads the local Japanese Committee.

Only fifteen days old, the infant died of sickness on the morning of September 14. Funeral services were conducted the following day and cremation took place in Sandon.

On fine days we still feel the warmth of the lingering summer, but the mountains in this district are already sprinkled with snow, and the mornings and nights are becoming chillier and chillier. In preparation for the cold winter the townspeople are installing heating [illegible].

Recently the devotees of the "Haiku" held a meeting having as their literary theme "Mountain Climbing."

The New Canadian

315 E. CORDOVA ST. PAcific 8431

VANCOUVER, B. C.

An Independent Organ Published Twice-weekly As a Medium of Expression Among The People of Japanese Origin in Canada

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Brighter Prosdects Down East

Some recent reports from Ontario indicate that the much-hoped-for break due to the more enterprising Nisei who chose months ago to take a chance on the "east" might finally be coming their way. It seems definite, at least, that they will not be restricted to alternating between the barren northern road camps in the winter and the farm labor camps in the summer. Rather they are to be allowed to take up any suitable, approved positions, as long as they do not enter certain "restricted defence zones" in the eastern Province.

Reports too indicate that this movement into private industry has taken place in a few cases, some of which are more or less experimental. Upon their success will depend much future progress. The breaks that have been made to date range very widely, and suggest that a large number of diverse occupations, in addition to farm labor, may eventually be opened up.

While the position of a few individuals seems to have improved in this manner, just as substantial are the gains which have been won by the several hundred Nisei members of the farm service force. Here it is a very important case of public relations, and the recent storm in the city of Chatham served to bring it into light. In Chatham the hostile attitude of a certain urban section, which had little to do with the second generation farm-workers, was soundly condemned both by business and agricultural interests.

Both farmers and businessmen, who had had the closest contact with the "Japs" and knew best, were frank in recognizing the value of the labor service which they had rendered, as well as admitting that their "menace" potentiality hovered at the zero mark.

It is said that the farmers had been most anxious during the past season to lift the restrictions which were placed on the farm camps. They recognized that free men make the best and most willing workers. And there is no doubt whatever that the petty camp regulations which proved so irksome to everyone of the boys indirectly curtailed farm production.

From the point of view of public relations, then, the Nisei won staunch friends, as the following excerpt from a story in the Windsor Star attests:

"The most outspoken townsman the Essex investigation brought to light was sandy-haired, Scottish-born, Rev. John Hunter, pastor of the Essex Baptist Church, a member of the nation's Reserve Army in the No. 1 Divisional Park. Forthright in speech and from an evidently wide experience with humans, plentifully salted with good humor, he said:

"**There isn't one of these fellows (the visiting Canadian-Japanese from B. C.) with whom I can see anything wrong. Mind you, they need watching, but it can be done circumspectly. I have had them in my house and they are as nice as anyone I've ever had staying with us. I have them in my church regularly. I think you should take the word of a canny Scot.**"

From the standpoint of money earned, with some exceptions, the season on the whole and the Nisei experience appears to have been disappointing. The sugar beet harvest may improve the situation. In part this disappointment was probably due to the fact that some of the impressions which were given to the Nisei, rightly or wrongly, were far from accurate. Bad weather conditions, too, particularly abnormally heavy rainfall, was a factor of serious importance, in that it both cut down possible working hours and in some cases resulted in poorer crops. While the farm service guarantee of 25c per hour for hours worked looked alright on paper, in actual fact it failed to ease the situation to any great extent.

On the other hand, it is freely admitted that the fault lies in some cases with the Nisei themselves. Few of them were actually from farming communities, with interest in their work. Even more serious was the lack of incentive to work, such as family responsibilities would have provided, to keep them hopping on the job. There is no question, too, that they were irked by the restrictions on their freedom, and by the reports from the British Columbia evacuation towns, where numbers of single men, contrary to the understanding given, seemed to be enjoying the social life which had meant so much to them but which was now denied them.

Whatdevelopments are likely to follow after the sugar beet harvest, it is difficult to say. Government placement officers are working hard to assist in providing profitable employment for the men. There is no question of the continuing need for labor, not only on the farms, but also in industry, trade and commerce. The farmers, too, will be anxious to retain and hold as much of the farm help as they can. The boys, on the other hand, like fifty thousand other Canadians, will prefer for the most part to enter into industrial occupations.

Some, no doubt, will remain in agriculture; and a few instances of farmers taking Nisei as "hired men" for the winter have been reported. Probably the most logical method of assuring farm help in future seasons would be to follow the prairie example of placing families on the farms, rather than to depend upon the single men as seasonal farm help. If the single men, however, are to continue as farm laborers, it seems certain that they will ask for an improved system, rather than to carry on as members of the farm service force. That force, with its [illegible] and badges, was intended primarily to recruit young people of [illegible] for summer work on the farms rather than for full-fledged [illegible].

There is no question that the [illegible] in dispersion throughout the [illegible] under way, and that the road to its successful completion will be a long and hard one. Disappointments as heart-breaking as [illegible] are sure to be encountered. But there is every reason to believe that if it can be made to work out successfully, [illegible] may yet be the earliest stage which will [illegible] the solution of Canada's Japanese problem, several decades. Not the least interesting angle to watch for the next five years will be to see what, if any, connections are established and developed between the young men employed now in the farm camps, and the young women who too have decided to take a chance on the east.

Homemaking In The Evacuation Towns

(From the Pacific Citizen)

Nisei ingenuity has come to the fore in recent weeks as products from rugs to furniture to rideable planes have come out of ends of lumber, of discarded tin cans, of scraps of metal and cloth.

As your household materials wear out, save them to make useable, attractive things.

Almost any kind of cloth can be used, for instance, in making braided, tied, or hooked rugs. If you don't know how to braid rugs, you can buy one of numerous gadgets that make rugs quickly and easily. Or you can always get someone to teach you how to braid cloth strips and sew them together.

Old dresses, sheets, curtains, table cloths—these are particularly good for rugs of all types.

Old towels will yield a good number of useful objects.

They can be cut up into wash-cloths edged with bright bias tape. You might cut one into loose gloves, palm-side double, to be used as dusting mitts.

Towels can be made into garden gloves, dust cloths, knitting bags, and carry-all bags to take to the shower. Two or three towels dyed in some bright color, would make a good-looking terry-cloth bath-robe.

Perhaps you've one or two cotton dresses with fullish skirts that you want to discard. The skirts will have ample material to make shoe bags for your closet. You might cover shoe trees and some coat hangers to match.

Patchwork Fashionable

This, of course, is the time to start collecting scraps of material for warm winter quilts. If you like to do applique work, too, you'll want to save all bits of material. Incidentally, there's a minor campaign on these days to make patches fashionable. Some mothers are appliqueing animals, figures, etc. cut out of odds and ends of cloth to cover worn spots in clothes. A couple of bright yellow ducks, for instance, over the of denim overalls might be fun.

Heavy materials, such as drapes, might be dyed and then used to advantage in making chair pads and cushions or re-covering chairs. If you can recover chairs and stools, (and it isn't the work you might think), save clean burlap bags, for they're invaluable in upholstering.

Finally, to whatever use you put discarded materials, don't let the rejuvenations look made-over. Do not expect Sis to be happy in a made-over dress if it's faded, obviously cut down, or of an unsuitable fabric. Cut it into strips for your braided rug.

Probably just at this time, very few of you have material or clothes to be discarded, as you probably started in with new fabrics, clothes and household goods as you entered the centers. But as the months go by, you will acquire additions for your scrap bags. Save everything.

Most of all, don't be ashamed of saving old materials and using them over. Everybody's doing it.

And anyway, did you read that the Duchess of Kent is having HER clothes made over?

HIDEO ODA MOVES

Hideo Oda, who has been assisting the authorities in evacuation measures, wishes to announce a change in his address to 333 Powell Street.

A letter addressed to **Mrs. Fumiko Maruyama**, from T. Maruyama, No. 2 Camp, Princeton, B. C. has been forwarded to the office of The New Canadian where it may be claimed.

Mail is also still available for Mr. **Iwaichi Teramoto**, addressed originally to Decoume; Mr. S. Yoshida, postmarked Red Pass; Mr. Masaichi Sasai, from Stirling, Alta.; Mr. T. Amamori, addressed originally to Lempriere, B. C.

Letters to the Editor

"Editor, The New Canadian—

Dear Sir: Certain criticism has been levelled against my letter published in the August 5 issue of The New Canadian in which I voiced certain ideas which I have held for many years, and which I have advocated whenever the opportunity was offered.

I understand that this criticism was directed chiefly against my statement that the Japanese were a "race of people with a very strong attachment for their birthplace" and that the Issei still possess the "petty insular spirit, characteristic of the people before the Meiji era."

Probably the criticism does not arise from the Nisei. But if it does, no doubt the fault lies with the Issei for inculcating their ancient and antiquated conceptions into the minds of the second generation.

I am already 65 years old. Personally, I would like to return to my dear old home in Haney, where I have lived for the past twenty-odd years. I should like, too, to be buried in the cemetery at Hammond when I die. My days are numbered, and it is true that I do not wish to cherish future hopes for myself.

But as for my sons, their time is just at hand, and they must strive for the future. Our life does not end with death. It passes on, from one generation to another. This is my philosophic conviction. I believe that we as people of Japanese origin should disperse throughout Canada to achieve progress and improvement.

It seems that some of the people hold a very wrong conception of what conditions will be after the war. Too many people, instead of trying to understand the broad trends of the world's development, judge everything from their own petty experience and prejudices.

Even after the war I am convinced that Canada will continue in her own nationhood, and there is every reason to believe that she will make great strides in her way of life and as a world power. How the war will end, God alone knows. But one thing is certain, and that is the continued national existence of this country.

For the past many years Canada has been a country of peace, unsurpassed by any other. But now she has fallen a victim to the evils let loose into the world, and today faces great hardships and difficulties. As time passes, the evil forces, gaining in strength, will threaten to disrupt all that is sacred to this country.

At the moment she faces an imminent danger to her very existence. How can she be delivered from this danger? The answer lies in God's spirit, and this, I believe, is the ideal basic to the Canadian way of life. The spirit of God is one and common to all peoples on this earth, embracing the concept of universal brotherhood.

But today, wrong has arisen against right. Today we see it in racial oppression, such, for instance, as the movement to bar Japanese children from attending school. But this is not the fault of Canada. The fault lies in the forces of evil, of wealth and greed, rampant in the world today.

I am confident that Canada will not succumb to these evils, for I feel that the spirit of Christ is strong in this country, and that spirit lives forever. By it, the evil of wealth will be destroyed.

For the past forty years I have lived as a citizen of Canada, receiving the benefits of this country. I believe that our descendants must remain forever loyal citizens of Canada—the country which gives us our very existence—and live and die in this homeland of ours.

True a part of our population, misguided and misunderstanding, is constantly trying to oppress us. But there is no need for us to worry about them, for justice and humanity tread but one straight path. To repress wrong, we must do the right, and our responsibility lies in being loyal to Canada and aiding in the future in the re-building of peace.

All races are equal. Christ was a Hebrew; Gautama Buddha and Confuscius were both Asiatics. The Japanese people, now scattered across Canada, should not lose this present opportunity to sound the warning for the preservation of justice and humanity within our country. They must strive to remove prejudice and bring understanding to those who misunderstand. Thus they will be doing their part in the building of a world peace.

T. M.

—Emerson, Man.

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サンドン委員會で風紀問題を協議

（サンドンにて九月十七日杉高生議員）サンドンの日本人委員會は九月十三日定例の全体會議を開き衣食住に關する折衝顛末（鶴田社會部長）△學校問題に就て當局に交渉經過（臼井教育部長）△スポーツに關する會計狀態（林運動部長）の諸報告があり何れも承認され、引續き風紀問題に關し協議の結果『特殊の事情なき限り青年男女の夜間十時以後の外出は遠慮して貰ふ事』を決議し各家庭の注意を喚起すると共にマウンテーと協力して歸還兵團に其の取締方を依托する事にした。

消防設備と歸還兵

サンドンには消防車數臺と消火ホース數十本の設備あり日本人歸還兵穗井田、佐藤、中川、矢野、岩崎、野中、吉澤の七氏が消防員として任務に就き併せて夜間警備や治安維持に當つてゐる。

サンドン初の葬儀

以前ポートエシントンにゐた大橋松次郎氏甥、大橋庄吉氏三男宰夫（生後十數日）は病氣のため九月十四日朝死亡、十五日當地佛教會で多數會葬者の下に葬儀を執行後河原に於て茶毘に附した。當地に於ける初めての不幸事である。

第二回山吞俳句會

晴天の日は殘暑なほ去りがたい思ひがする山頂には早や雪を見、朝夕は急に冷氣が加はつて來た。隨つて人々は來るべき多季の温暖設備に取りかゝつてゐる。サンドン句會では「登山」の季題の下に同好者の作句を持ち寄り互選の結果次の作句が入選した。

健脚の吾子頼母しき登山かな　睦光
登山して好き眺望や大自然　吉川
登山口きほひ揃る朝まだき　北碧
登山して高き姿を賤が身に　萬年青
千古の雪踏んで行きハイキング　春江
山頂極め雲外の靈氣身に迫る　城南
あれこれと身支度に凝る初登山　清水
登山して歸りの老は若返り　初惠
颯爽と聲高らかに登山哉　紫津子
山頂に着きて登山の杖休む　澄惠
登山歸り我家に着けば足動かす　曉惠
登山者に交て行く吾子見送りぬ　片津
掬す手を其のまゝ指せり登山口　芳月
山頂の石を枕や無我の境　香風
登山快し人界の塵を拂ひけり
望み見る雲峯踏むや今日登山　蘇鄉
山登り峯に自然の風の音　梅村
山登り聲高々と唄ひけり　美惠
登山して善き人を訪ひ御名を聽く　大橋

レッドパスだより

（レッドパス通信）グラントブルックのキャンプに取り殘されてゐた私達二十七名は八月十七日にレッドパスへ移動しました。目下當キャンプにゐる者は元から居た者二十餘名とルサーンから來た人二十名とグラントブルックから來た二十七名とで合計七十餘名であります。八月の末には近くの高山も白くなり最近はだんだん近くまで白くなつて來るので一寸心細い感じです。（藤本生）

オルダグローヴの日本人の家と畑

オールダーグローヴの田中千代氏一家は近く主人の行つてゐるタシメーに移動する筈だが同氏からの通信によると「オールダーグローヴ方面の日本人の家や畑は白人が大事に守つてきれいに守つてゐる」とあり同氏は各移動地に散在してゐるカグラン農會の人々の健康と多幸を願つて居り特に病氣療養中だつたミセス近藤の身の上を案じてゐる。

トラウトレーキ　初の出産

（トラウトレーキ發）當地に移動した日本人は小人數ながら、日白人共に至極融和して深い交際をして居り一同平和に暮して居る。八月中旬より五名の男子は鐵山關係の仕事に普通の賃金にて就働、一名の婦人も白人家庭に働き其の他の人々も職業的な仕事ではないが白人同等の賃金にて働いてゐるので皆生活の安定を得てゐる形である。馬場小平氏夫人政子さんは九月十四日女兒分娩母子共健全、當地方で最初の日本人出産とあつて全村の日白人より慶賀されてゐる。

カナダはわれくの生命

血迷へる者を覺し正義を樹立せよ

マニトバ州エマーソン　三谷生

私は八月五日のニューカナデアン紙上で、多年自分が機會あるごとに叫んできた感想を、今回の移動を機會として再び發表さして貰つたところ、豈計らんや各地に於て相當の反響があつたときく。反響の要點は私が指摘した「鄕愁の念の強き國民」「チッポケな島國根性」「第一世は明治時代の遺物」等々のことに對してであるらしい

世の中に斯かる間違つた思想の者があるならば、それこそ私の言ふた古來の遺物を第二世にまでも植付けてゐる明治時代の第一世の罪だ。

私は既に齡六十五歲だ。自分としては二十餘ケ年住み慣れてきたヘネーの自宅に歸りたい。又ハモンドの墓地に骨を埋めて貰ひたい。老先き短い自分に何の望みもない

びて行かねばならぬのだ。人間は自分一代で終るのではない。そこが自分の叫んだ眞實である。全カナダに大和民族の根底を築いて發展の途を開けと叫んで居るのだ。

同胞間には來たるべき戰後を想像してトンでもない間違つた考へを夢見て居るものがあるやうだ。彼等は世界の大勢を知らうとはせず、唯己ればかりを中心にして何事も判斷して居るのだ。

戰後といへどもカナダは依然として立派なカナダである。否、今日よりも一層發展し國力は増して

に知る者はないであらうが、カナダの存在だけは確であると斷言する。

◇

カナダの過去は永い間世界に冠絶する平和の國であつた。然るに此歷史ある國も遂に强慾なる世界の富の癌に喰ひ込まれて今日の國難に遭ふ事となつたのだ。今やカナダは生死存亡の苦難に直面してゐる。之れを救ふものは誰か、神だ。即ちカナダの國体精神だ。神の御心は世界萬民一子である。四海皆是れ同胞である。然るに

して入學を拒否してゐるのも其の一例だ。之れ神の博愛の御心に副はざるの非だ。

然らば此の罪はカナダ國家の罪か。決して然らず。非横行の罪だ富といふ癌の罪だ。カナダは此の非によつて死ぬるのであらうか。否だ。此の國に於けるキリストの精神は永久に强く生きると私は思ふ。富の横行は今に覆滅されるのだ。正邪曲直は神が裁斷を下す時が來る。私は過去四十年間カナダに生存してその恩みを受けて來た

ダと共に決するのである。

今世の一部人士は人種的偏見により血迷へる思想を以て事々に要迫せんとしてゐるけれども、斯かる小事は毫も恐るゝに足らない正義人道に二途はない。怨を解するに善を以て報ゆるのだ。ここまでもカナダを生かしての平和の國家たらしむるが我々の責任だ。人種によつて優劣はない。キリストはユダヤ人だ。釋迦も孔子もアジア人だ。今や全人類に對し責任せし大和民族は此の際之を遵守せず正義人道

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タシメ行きを先にして 金曜から市内移動を開始

スロカン方面への移動は一時延期

着物や夜具を充分に携帯のこと

ヘスチングスパークからの移動は去る月曜日を以て完了したので、いよ／＼晩市内自身からの移動が行はれることになり、来る金曜日から開始される向ふ十日間分の移動に着手されてゐる。即ち金曜日午前八時四十分発のシーニック列車では九十五名がタシメへ出発し土曜は午前九時発の列車で更に百六十名が之れに続くのであるが、タシメでは既に相当の住居が用意されてゐるので同地への移動は十月初めの十日間内に行はれる事と見られて居る近日更に多数を送ることになるであらう。一方晩市内からスローカン及びニューデンヴァーへの移動も今週中に開始されることに仮にきめられてゐたが一時的に延期することになつた。しかし一旦同方面への移動が開始せられたら住居の得られるだけドシ／＼と送る事になるであらうが、寒さに向ふ折柄困難事の一つは暖房の問題である。そこで移動する者は温かな着物と共にマトレスやブランケットを充分に持つて行くやうにと注意されてゐる。小さなストーヴもフレイトとしてコミションで送つてくれる事になつてゐる。

○

斯くて晩市内自身の日本人移動が進むほどに日本人街に残つてゐる少数の商店では品物を売切つて了ふために最後の努力をしてゐる有様であり、是れまで暫らくひつそりとしてゐたパウエル街のコミション事務所員、移動期日の通知発送、健康状態の調査、カストヂアンへの報告等で急に活気づいてきてゐる。去る月曜日朝にはヘスチングスパーク内の病院にゐる者を除くほかの最後の組がスローカン及びタシメへ出発したのであるが、市内にゐる者で早くから移動しようとして荷造りをしてゐた者は出発が延びた為めに荷をほどき今や再び荷造りをし直してゐる有様である。

移動者荷物

公園にゐた係が 引続き世話する

サンダース氏指揮の下に忙しい仕事をして来たヘスチングスパーク内のバゲージ係りはパウエル街三一四の事務所に移つて晩市内からの移動の荷物を取扱ふことになつた。即ちコミションで輸送を許してゐる荷物を停車場まで送り届ける仕事をするのであるが品物には持ち主の姓名、登録番号、行き先き等を明記しておく必要があり之れはちぎれやすいタッグばかりでなく箱その他に直接に書きつけておくがよいと言はれてゐる。又男手のない家庭で荷造りの出来ない向きはパウエル街事務所の荷物係主任船川氏まで三日前に知らして取りきめをすれば援助してくれる事になつて居り、ストーヴやソーイングマシン等は本人と一緒でなく後から送る事になつてゐる。

新住所登録

マウンテーが 日本人に要求

マウンテッドポリスではカナダ内各地に散在してゐる日本人總てにチェッキアップする事になつたので日本人は現住所をフルネーム、登録番号と共に直にマウンテッド営所に手紙で報告しなければならぬと本日発表された。（家族の分は家長からしてよい）右は移動に関する書類が設置される前に施行した者があつて規定によつて要求されてゐる新アドレスを報告するのを怠つてゐる者がある為めだといはれて居り右を怠る者は処罰されることになつて居る。

カナダを育成する諸民族

最良の伝統を表示する民謡大会

晩市で十月十二日から一週間

晩香坡の第十回国際民謡大会は十月十二日から十七日までハドソンベーのジォーヂアンルームに於て開催されるが、オタワから特に「カナダ市民として協力する委員会」のケーイ氏がオタワ政府のソーソン軍事相から派遣されることになつてゐる。右の委員会も国際民謡大会も軍事省によつて運営されてゐるのであるが、ソーソン軍事相は民謡大会に対するメッセージの中で次の如く言明してゐる。

「カナダは多くの国々からやつて来た人々によつて開発してゐるのである吾々は此の点にやつて来た人々の持つて来た最良の伝統を一体として自由にして活気ある文化に創造しつゝあるのだ。吾々は今や世界各国の自由民の敵を圧し我が国を守るための激しき仕事をしてゐるのである。故に今年の民謡大会は民謡が数世紀を通して維持して来たところのものを保持する人民の戦ひを表徴するものであらう。それは美と真理と正義とを地上から絶滅させてはならないといふ吾々の決意の表現でもあるのだ」

オンタリオ州の二世に 将来の道が漸次開く様子

出来るだけ私営産業に就働さす

最近オンタリオ州から届く情報は東部に進出した二世のために何うやら道が開けさうだといふ事を指摘してゐる。即ちオンタリオに行つた二世は、冬季は道路キャンプに又は農業労働部隊やキャンプに働くといふ風に就働を制限するよりも、彼等が「防御地域」に入らない限り適当なる仕事に就かせるといふ事だけは少くとも決定的になつて来たやうだ。既に今秋ではあるが試験的に私営産業に就働してゐる者もあり、今後更に仕事口が開けるか否かは彼等の成績の如何にかゝつてゐるわけで、今日までのところ之等の仕事口は色々な分野に亘つて居り農業労働の外かに各種産業の就職口も開けるであらうと見られてゐるのだ。一方農業労働部隊員として就働してゐる者も彼等の将来にとつて大きな成果をあげて居り、最近チャザムの市会で二世に対して不当な決議が行はれた際にも、二世と密接なる接触をしてきた農家やビズネスメン等は二世が農業労働者として又は市民として大きな貢献をなして居り彼等を恐れる必要など全然ない事を主張し市会の態度を極力非難してゐるのである。又農家ではキャンプに於ける二世の拘束を解除する事を希望し彼等を自由にする方が却て農産物生産の上からもよい事を認めて居るのであり、之等總ては二世が公衆との関連に於て良き印象を與へシッカリした友人を得る事に成功してゐるからである。

農地働きは家族単位でやらせる

尚ウヰンザースター紙はオンタリオ州内の二世農業労働者に関して多少の除外例はあるとしても収入の点から見て大体に於て不満足であつた事を指摘し「之はシュガービート収穫仕事で多少良くなるであらうが、第一に最初に二世に与へた印象が正確でなかつた上に天候で雨降りが多くて働ける時間が少く作が良くないといふ所もあつたので不満足であつた、一方二世自身としても農家出身者が少く彼等の仕事に興味が持てない者もあつたであらうし、彼等が農業労働部隊キャンプで自由を拘束されてゐるのにビーシー州では多くの独身者が自由な社会生活を享楽してゐるらしいといふ知らせがあつた為めに彼等も憤慨させたであらう事も否定出来ぬ」と言ひ、政府の就職斡旋係の努力や農地のみならず各種工業や商業に於ても働き手を必要としてゐる事實や二世を欲しがつてゐる事等を挙げ「併し二世自身は工業の方を選ぶのですオンタリオ州の農園働きも将来は多分欧州同様に家族単位として入れる方法が講じられるであらうし独身者を農業労働者として働らかせる場合にも多くの改善を加へるであらう」と予想してゐる。

△戦況ニュース

○モスクワ　スタリングラードに於けるソ聯軍の逆攻撃はドイツ軍の強力なる線を突破したけれどもドイツ軍は市の北西郊外の重要なる点に迫つてゐて事態は刻々重大化してると前線から報告する

○濠洲　ニューギニー島のオーエンスタンレー山脈の重要拠点の日本軍は濠洲軍に攻撃されて北方に退却した旨聯合軍側のコンミユニケは報ず同山脈はポートモアースビーから卅二哩の地点である

○東京　日本陸軍の特別部隊は濠洲北方のタニンバー、ケイ、アル諸島に上陸し、各島を占領を完了した。タニンバー島は濠洲本土ダーウィンの北方僅に二百哩

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